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Nevertheless, this dissertation is a valuable addition to the literature of semantics, and, as might have been anticipated, confirms the propositions set forth at the outset and quoted above. These propositions are not original with Dr. Nichols, and he expressly disclaims any credit for them (p. 1), seeking merely to accumulate the convincing evidence for them. In this he has succeeded. It is to be regretted that it lay outside the scope of his investigation to touch upon the etymology and primary meanings of these suffixes, if such be determinable; for his collections must be enormously superior to the material at the command of those who have hitherto dealt with these problems: cf., e.g., Fay, *KZ*, XLV, 111-33, and Skutsch, *Glotta*, II, 241-46. Possibly Dr. Nichols has in mind to deal with these matters at a later time.

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*De Amoris et Psyche Fabella Apuleiana nova quadam ratione explicata.*

By J. A. SCHROEDER. Amsterdam, 1916.

Like the story of Cupid and Psyche itself in the *Metamorphoses*, the kernel of this thesis is imbedded in many pages of quite different material. Preceded by a long review of previous theories and followed by a reprint of the text of the Cupid and Psyche story, the "new method of interpretation" is an ingenious application of the psychology of Freud to the literary analysis of Friedländer. For Schroeder holds that the famous story is a primitive folk-tale, somewhat disguised by its Alexandrian dress and satiric embellishments, but still a folk-tale, and one that had its origin, not in any myth of the gods, but in the universal dreams that result from repressed desires of sex. This is hardly susceptible of proof, but the presentation is clear and convincing.

The reprinting of the text that follows is hardly justified by the few notes, or rather references to the argument, that accompany it. On the other hand, the review of Reitzenstein's *Das Märchen von Amor und Psyche bei Apuleius* in the introductory part of the thesis is valuable for its own sake. For the prestige which Reitzenstein so justly enjoys because of his unquestioned brilliancy might obscure the weaknesses of his highly speculative inaugural. Schroeder finds the weakest spot when he attacks the basic assumption of Reitzenstein that Apuleius took the whole story of his *Metamorphoses* straight from Sisenna who, in turn, merely translated Aristeides. But this is typical of many lesser assumptions and Schroeder clears the air even though his thesis as a whole presents little that is original.

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